

## RAILWAY TIME TABLES.

Del., Lack. &amp; Western R.R.

Newark and Bloomfield Branch.

TO NEW YORK.	TO NEW YORK.
Leave Bloomfield 6:15 A.M. 7:15 A.M. 8:15 A.M. 9:15 A.M. 10:15 A.M. 11:15 A.M. 12:15 P.M. 1:15 P.M. 2:15 P.M. 3:15 P.M. 4:15 P.M. 5:15 P.M. 6:15 P.M. 7:15 P.M. 8:15 P.M. 9:15 P.M. 10:15 P.M. 11:15 P.M. 12:15 A.M.	Arrive New York 7:30 A.M. 8:30 A.M. 9:30 A.M. 10:30 A.M. 11:30 A.M. 12:30 P.M. 1:30 P.M. 2:30 P.M. 3:30 P.M. 4:30 P.M. 5:30 P.M. 6:30 P.M. 7:30 P.M. 8:30 P.M. 9:30 P.M. 10:30 P.M. 11:30 P.M. 12:30 A.M.

New York &amp; Greenwood Lake R.R.

TO NEW YORK.

Leave Bloomfield	Arrive New York
6:15 A.M.	7:30 A.M.
8:15 A.M.	9:30 A.M.
10:15 A.M.	11:30 A.M.
12:15 P.M.	1:30 P.M.
2:15 P.M.	3:30 P.M.
4:15 P.M.	5:30 P.M.
6:15 P.M.	7:30 P.M.
8:15 P.M.	9:30 P.M.
10:15 P.M.	11:30 P.M.
12:15 A.M.	1:30 A.M.

NEWARK PASSENGER RAILWAY CO.

BLOOMFIELD TIME TABLE.

TO NEW YORK.	TO NEW YORK.
Leave Bloomfield 6:15 A.M. 7:15 A.M. 8:15 A.M. 9:15 A.M. 10:15 A.M. 11:15 A.M. 12:15 P.M. 1:15 P.M. 2:15 P.M. 3:15 P.M. 4:15 P.M. 5:15 P.M. 6:15 P.M. 7:15 P.M. 8:15 P.M. 9:15 P.M. 10:15 P.M. 11:15 P.M. 12:15 A.M.	Arrive New York 7:30 A.M. 8:30 A.M. 9:30 A.M. 10:30 A.M. 11:30 A.M. 12:30 P.M. 1:30 P.M. 2:30 P.M. 3:30 P.M. 4:30 P.M. 5:30 P.M. 6:30 P.M. 7:30 P.M. 8:30 P.M. 9:30 P.M. 10:30 P.M. 11:30 P.M. 12:30 A.M.

## Transubstantiation Again.

Mr. Editor:

The statements recently made in the *Citizen* in support of the Papal dogma of transubstantiation should have received earlier attention, but for the pressure of other matters. That portion of those statements found in the attempted paraphrase of certain Scriptures held to teach that doctrine, together with some considerations upon its nature and consequences, shall include what we have now to say.

We would treat all men with consideration and respect. Their sentiments and acts we would handle according to their quality and worth, especially as affecting themselves and others.

With profession of charity, the author of the paraphrase we are now to examine, efforts to read the verses of Scripture which, as he asserts, contain the doctrine in question and generously professes to set us on our professor of explanation. Let us then see how and where he will bring us out. From the claims put forth, our expectation may be high; may it have no fall in the sequel.

We feel as if the alleged account of what led to this doctrine of the Lord to those Jews, is so crippled and insufficient. The occasion throws important light upon the whole matter which should not have been shut out. The connection is cited. Our professed explainer of this Scripture tells us that *faith* will enable us to understand it. Understand it how? Plainly he means as teaching this, his pet dogma of *transubstantiation*. Faith is indeed a powerful instrument, but it is so only in the realm of the possible. It cannot create but only sees and accepts what is. It believes that God is, but does not invent Him, or attempt to clothe Him with attributes he does not possess. Faith accepts truth and facts; but not falsehoods and absurdities. It may see beyond what human sense sees; but cannot see or accept, as true, what is contrary to human sense or to all the human senses. We cannot see through faith's eye (for she is a seeing faith) or accept with her hands what does not exist. If, therefore, this transubstantiation dogma does not exist in this Scripture, faith can neither see nor accept it as there, nor enable us to do so, though gross superstition may. True Christian faith and rectified human sense alike and utterly reject what is contrary to and subversive of reason, but credulous and preposterous superstition bows down and worships it.

It is asked, did the Jews understand Him to speak of His own flesh? Most certainly they did. What other could they understand? They were not blind men. They had the evidence of their senses, and were weak and reckless enough to use it. Fie upon them for such impetuosity! But are we silly enough to differ from their judgment in this matter? We are not Gnostics, and agree with these Jews in this case. But does this favor this popish doctrine? Not in the least. But when it is affirmed that Christ did not "disabuse them," we ask of what? Why should he? Did he differ from them on the point? Did he not know that they had understood Him aright? He could not disabuse them of the truth of the fact. He never played at quibbling and deceptive games as some bearing His name have done. Nor was there a reason why he should. There was nothing here to what he believes and all was right already. What call is there for this frivolous "No"? But we are told, that the language of our Saviour in this place is not figurative; and are treated to a rich prescription of what it would be, had it been so. Indeed! How does our friend know that it is not figurative or symbolical? Has he proved that it is not? Not in the least, unless, indeed, a jargon of untruthful ideas be such proof. Has "the unanimous consent of the fathers" assured him that this language is to be taken literally and not symbolically? Far otherwise, as we shall see anon.

But even were it to be taken in a literal and not a symbolic sense how does he know that it would be written in the barbarous manner by which it is written? Who told him it would? Has

he got a new revelation? Of whom? God or man? Spiders get their webs in a natural way; has he got his inspiration what shall be the form of His Revelation? The readers are laughing at such "alliances" of utterance. Certainly, that is just what all who understand human speech and have seen this choice morsel of rhetoric, are doing for mortal nonsense is apt to provoke mirth. No, sir, your attempt at Scripture making, or mending is a very lame caricature.

But our good friend wants to know if Christ, when the Jews murmur, "explained Himself in a figurative sense." He did not then, explain Himself in any sense. What explanation His infinite wisdom judged fit and necessary for His present audience and all others to whom His Gospel should be preached, is reserved to the proper stage of His discourse. Our leader next paraphrases Christ's question and answer to these murmuring people: "Does He offend you? What then if ye behold the Son of man ascending up where He was before? It is the spirit that quickens, the flesh profits nothing; the words I have spoken to you are spirit and are life." (Ver. 63.) His paraphrase does not explain, but simply repeats and repeats his flesh and blood, or mere humanity which Christ appealed to, as the reason why they should believe in Him, as the true Messiah; but His peculiar "He that hath seen Me, hath seen the Father," and also His mighty works in their midst. These were the greatest sign that could be given them of His Messiahship; and yet, not only did they refuse their faith, but stumbled at His teaching concerning Himself and their own salvation through His atoning blood. How much more, then, would they be offended at the nightmarish manifestation of His Messianic power and glory, which they should behold in His ascension. That it was so, subsequent history, as in the book of Acts, fully shows.

The notion that the Jews imagined Him to speak of His flesh as "dead flesh" in the most market, which they were to eat, as cannibals devour their victims, is all puerile and foolish. There is not a particle of evidence in the document, that any such thought was in their minds. It is moreover, a howl of the circumstance touching both Him and them, wholly irrational and preposterous. These people evidently had no intelligent or definite idea how they were to eat the Lord's flesh or drink His blood, but in their contention among themselves simply asked "How?"

But our faithful explainer will not only dictate manner, as that it would be written figurative flesh and blood, but he undertakes to write Scripture to suit his purpose. Where, as stated in his paraphrase, does he find the Lord saying or hinting even—"When I shall hide my flesh and blood under the appearance of bread and wine?" This is a bold during, and evidently made in the interest of his sectarian superstition. But this new patch agrees not with the old enduring garment, this new wine will not stay in the 24 bottle, explosion is the necessity. What does the ascended and only Mediator say about such presumptuous adding—(Rev. 22:18, 19)?

Our guide in this "research" also grossly perverts Christ's words, by reporting Him as saying what He does not say. He reports the Savior as saying that "it is the spirit that quickeneth that flesh," evidently meaning Christ's flesh. But the Lord does not say, that the spirit quickens any flesh, His or any other; and to affirm that He does is simply to fabricate or forge. He says only—"It is the spirit that quickeneth." What the spirit quickens, He does not state. Before officious presumption can find flesh in what is here stated, it must first put it into it, which is to counterfeit, not a very righteous deed. Nor does Christ here say that "it is," which are to "quicken" us; but simply, "It is the spirit that quickeneth." What spirit? He tells us—"The words that I speak unto you they are spirit and they are life." These are the mighty quickening or life giving force to vivify dead souls. God's utterance to them, through the Incarnate word, from which should flow to them all the treasures of life, giving wisdom and knowledge.

The Lord has gone on step by step in His discourse, speaking figuratively of coming to Him, eating Him, never hungering, never thirsting again, etc., and in the most figurative spirit, continues His teaching, eating His flesh and drinking His blood; He told them (ver. 63) that the words He spoke were "spirit and life," not flesh and blood, and assured them that these—flesh and blood—could not profit the soul. He thus gives them the key to the figurative representations He had used in the previous part of His discourse, and removes all obscurity as to how the words He spoke were "spirit and life," not flesh and blood, and assured them that these—flesh and blood—could not profit the soul. He thus gives them the key to the figurative representations He had used in the previous part of His discourse, and removes all obscurity as to how the words He spoke were "spirit and life," not flesh and blood, and assured them that these—flesh and blood—could not profit the soul.

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